pie besides matter, which we would .call that, from whence motion springs. — In which words Aristotle intimates, that these old Material philosophers shuffled in motion and action into the world unaccountably, or without a cause ; forasmuch as they acknowledged no other principle of things besides passive matter, which could never move, change, or alter itself.

xi. And Aristotle's second exception against these old Material philosophers is this : that since there could be no intending causality insenaeless and stupid matter, which they made to be the only principle of all things, they were notable to assign TOU EV Kat KaXwe atriav, any cause of well and fit, — and so could give no account of the regular and Met i. i.e. 3. orderly frame of this mundane system ;

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^ / s|
' *rov* eu /cat KaAwe *ra* juev £)(W, ra os *ysyveavat*
oure r?v, *ovr* -aXXo
aiiriov elvai* oiJ8' *avrq)* avrojitara), feat *rvy^j TOCTOVT,OV*

Tr^ajfjia /caXcuc €/«' That things partly are so well in the world, and partly are made so well, cannot be imputed either to earth or water, or any other senseless body ; much less is it reasonable to attribute so noble and excellent an effect as this to mere chance or fortune.— Where Aristotle again intimates, that as these Material philosophers shuffled in motion into the world without a cause, so likewise they must needs suppose this motion to be altogether fortuitous and unguided; and thereby in a manner make fortune, which is nothing but the absence or defect of an intending cause, to supply the room both of the active and intending cause, that is, efficient and final. Whereupon Aristotle subjoins a commendation of Anax-